

Something in

ANSVVER

To all such as falsely say, The

Q U A K E R S

A R E

No Christians ;

Who as yet have not proved themselves such
Christians as they were in the Apostles days in

Life & Practice,

Which they should have done before
they had Accused others.

By *George Fox.*

L O N D O N :

Printed and Sold by *Andrew Sowle*, at the Crooked-Billet in
Holloway-Lane, near Shoreditch, 1682.

ANDREW

HARVARD COLLEGE LIBRARY
FROM THE
ANDREW PRESTON PEABODY

FUND
May 15, 1935

ANDREW

ANDREW

ANDREW

ANDREW

ANDREW

ANDREW

ANDREW

ANDREW

ANDREW

Something in Answer to all such as falsely
say, the Quakers are no Chri-
stians, &c.

WE were not made *Christians* by the *Papists*, or by any other Sect, but by Christ Jesus only, our Lord and Master; and we are Branches of Christ the heavenly Vine, and so spring from him, according to *John 15.* who saith, *I am the Vine, and ye are the Branches; he that abideth in me, and I in him, the same shall bring forth much Fruit: Without me ye can do nothing,* saith Christ.

And so, we are built upon Christ Jesus, the true Rock and Foundation, *Another Foundation can no man lay than what is already laid, Christ Jesus;* And we are built on Christ the heavenly Vine, and are not a branch from any Sect; for Christ Jesus has taught us how to believe, and what to believe in, who saith, *While ye have the Light, believe in the Light, that ye may become Children of the Light;* For we believing in his Light, are become Children of the Light, *John 12. 36.*

And in this Light we know that Christ is come, according to the Promise of God, and the Prophets, and hath manifested himself by his Preaching, by Suffering, and by Miracles, and by his Death, and Resurrection and Ascension. *John* defines what this Light is in *1 Joh.* saying, *It is the Life in Christ, the Word, by which all things were made; and the Life was the Light of men;* and

this Light, which is the Life in Christ the Word, *is the true Light which enlightneth every man that cometh into the World.* So now, we believing in this Light, which is the Life in Christ, the Word; we are grafted into Christ, and he the true Root doth bear us; And, *He that believeth*, as the Apostle saith to the Hebrews, *hath entered into his Rest, and he also hath ceased from his own Works, as God did from his,* Heb. 4. And they that do not enter into this Rest, it is because of their Unbelief in the Light, as Christ hath taught, which is the Life in Christ; for they that are Believers in the Life of Christ, and are entered into Christ, the Rest, are the *true Christians*, as it is said, *He that believeth on the Son of God, hath everlasting Life.* And again, *Whosoever believeth in him shall not perish, but have everlasting Life: For God so loved the World, that he gave his only begotten Son into the World, that whosoever believeth in him should not perish, but have everlasting Life; and he that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the Condemnation, that Light is come into the World, but men love Darkness rather than Light, because their Deeds are evil: For every one that doth Evil hateth the Light, neither cometh to the Light, lest their Deeds should be reprov'd. And they that hate the Light, hate the life in Christ, which they should believe in; and then how can they be true Christians that hate both the Light and Life in Christ? And therefore such come under the condemnation of the Light and Life also; but he that doth Truth, (not talk of Truth only) cometh to the Light, that his Deeds may be made manifest that they are wrought in God. And so he that believeth in Christ, hath everlasting Life; but he that believeth not in the Son of God,*

shall

shall not see Life, but the Wrath of God abideth on him: and how can he see Life, when he doth not believe in the Light, which is the Life in Christ? *1 John: Whoſoever believeth that Jeſus is the Chriſt, is born of God; whatſoever is born of God, overcometh the World: He that believeth on the Son of God, hath the Witneſſ in himſelf: And hereby we know that we dwell in Chriſt, and he in us, becauſe he hath given us of his Spirit: We know that we are of God, (and are true Chriſtians) becauſe he dwelleth in us, and we in him, 1 John 4. 13, 15, 16, verſ. 19.*

So we do teſtifie, that the Father hath ſent the Son to be the Saviour of the World; and whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in him; and thoſe are true *Chriſtians*. And they that in Truth and Righteouſneſs do confeſs Chriſt, muſt believe in the Light, which is the Life in him, *John 4. 15.* And the Apoſtle was ſent to turn People from Darkneſs to Light, and from the power of Satan to God; and thoſe that were ſo turned to this Light, which is the Life in Chriſt, he told them how that *God had commanded Light to ſhine out of Darkneſs, and had ſhined in our Hearts, to give us the Light of the knowledge of the Glory of God in the Face of Chriſt Jeſus.*

So it is the Light, which is the Life in Chriſt, that gives us the Knowledge of the Glory of God in the Face of Chriſt Jeſus, our Saviour, our Redeemer and Mediator, who dyed for our Sins, and roſe again for our Juſtification.

And the God of this World hath blinded the minds of them that believe not in this Light, which is the Life in Chriſt, *left this Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.* So the Apoſtle calls it, the Light of the glorious Goſpel of Chriſt;

Christ; not a Natural Light, as many ignorantly do: But we have this Treasure in earthen Vessels, that the excellency of the Power may be of God, and not of us; though we are troubled on every side, being branded as not Christians; and perplexed, and persecuted, and cast down; But we are not forsaken of Christ, though we are branded as not Christians, by malicious People, we having the Spirit of Faith, according as it is written, We believe, and therefore do we speak, 2 Cor. 4. 6. And we know we are Fools for Christ's sake, and are despised, reviled and persecuted, and yet we bear it; and being defamed, we have intreated, our Enemies know it; and we are made as the Filth of the World, and the off-scouring of all things, and as it were appointed to Death; for we are made Spectacles unto the World, and unto Men, 1 Cor. 4. and gone under great Tryals of Mockings, Scourgings, and Imprisonment, and Stonings; by Honour and Dishonour, and Evil Reports, and counted as Deceivers, and yet True: as unknown, and yet (unto God and Christ) well known; as dying, and behold we yet live; as sorrowful, yet alwayes rejoicing: For we which live, are alwayes delivered unto Death for Jesus's sake, that the Life also of Jesus might be made manifest in our mortal Flesh:: Let the Goals witness how many of our Friends have been imprisoned to Death.

This was the Path of true Christians, and thus we follow the steps, in which we walk, and daily experience, 2 Cor. 6. And it is no new thing to us, for Christ said, If they do so unto the green Tree, what will they do unto the dry? If they called the Master of the House Beelzebub, what will they do to his Children, his Followers? as Christ saith, Marvel not, if the World hate you; it hated me before it hated you: And we know He is the Stone which

which the Builders set at naught, which is become the Head of the Corner ; Neither is there any Salvation in any other Name under Heaven given among men, whereby they shall be saved, but Jesus Christ, Acts 4. 11, 12.

And now do you say, We are not *Christians*, because we will not Swear, or take Oathes, and therefore we are not capable to serve our Generation ?

Oathes and Swearing in the time of the Old Testament were lawful ; but Christ in his New Testament forbids all Oathes and Swearing, and said, *Whosoever is more than Yea, Yea, and Nay, Nay, was Evil*, Matth. 5. And the Apostle James saith in his general Epistle, *Above all things my Brethren, Swear not at all, not by Heaven, nor by Earth, nor any other Oath, lest ye fall into Condemnation*. So here by the Apostle's and Christ's Doctrine, to Swear, is to go into Evil, and fall into Condemnation : and this was set up for true *Christianity* by Christ and the Apostles ; and if we go contrary to this, if we Swear contrary to the express command of Christ and the Apostle, we go contrary to true *Christianity* ; for if we practise that which is absolute against the command of Christ & his Apostles, we cannot be true *Christians*. And how can any say, the *Scriptures are their Rule*, when they seek to force us to break the command of Christ and the Apostles ? Christ and the Apostle in forbidding Swearing in the New Covenant and Testament, did not make People incapable in their Generation, but said, *Out of the Mouth of two or three Witnesses every Word shall be established* ; and every one must speak Truth to his Neighbour ; but doth not say, in the Mouth of two or three Swearers, nor every man shall swear the Truth to his Neighbour, but speak Truth to his Neighbour ; and this was set up for true *Christianity* once. And who hath Unchristianed us now ?

To

To set up Oathes since these Christian dayes, let the Pope and his Tribe examine that, who not only set up Swearing, but Cutting with Bell, Book and Candle. And its sufficiently known, how that we in Christian tender-ness of Conscience suffered, both in spoiling our Goods, and in being Præmunired and Imprisoned, and in loss of our Estates, because we could not disobey Christ Jesus, our Lord and Master's command, and his Apostles, who forbid to Swear at all. And thus we having suffered not in any Stubbornness or Willfulness, but as *true Christians*, in Obedience to the command of Christ and his Apostles Doctrine.

And because we would not pay Tythes, *Easter-Reckonings* and *Midsummer-Dues*, *Peters-Penne*, and Repairing of their (so called) Churches or Temples, which they call the *House of God*, have we been persecuted and imprisoned, and rendered not *Protestants* nor *Christians*. But God knows we have denyed those things upon the account of our Christian tender Conscience, as knowing that Christ ended the Priesthood that took Tythes, and ended the Temple-Worship among the *Jews*: and the Apostle said, *That God did not dwell in Temples made with Hands; but the Saints Bodies were the Temples of the holy Ghost; and of Christ, and of God* (as *him*) to be worshipped. And Christ sent forth his Disciples, seventy and twelve, and bid them go without Bag or Staff; and said, *Freely ye have received, freely give.* And the Apostle covered no mans Silver, or Gold, or Apparel, but laboured to keep the Gospel without Charge. And if this was true Christianity in the Apostle's days, it is true Christianity now; and they that oppose this Practice, do they not oppose Christianity?

And hath not this Bag, and Staff, and Tythes, and Easter-

Easter-Reckonings, and Midsummer-Dues; and these Temples, with the Cross at the end of them, and which they call the House of God, been set up by the *Papists*, who have erred from the true Christ, and his Command, that was in the Apostles days, and is now? and therefore how can you say the Scripture is your Rule? and that you are true *Protestants*, when you hold up the Tythes, and Easter-Reckonings, and Peter-Pence, and do not freely give, but covet mens Gold and Silver, and cast into Prison if they will not give it you? Doth not this now oppose the command of Christ, and the Example of the Apostle, and contrary to it?

And is not this opposite to true *Christianity*? For we have suffered for not doing those things as *Christians*, and for Christ's sake, spoiling our Goods, and some to death in Prison; and yet you would go under the Name of *Christians* or *Protestants*, and Unchristian us.

And again, Christ gave Gifts and Power unto seventy, and twelve Disciples, to preach his Gospel; and the Apostle said, *That Christ who ascended on high, and gave Gifts unto men for the Work of the Ministry*; By which they were made Prophets, Pastors and Teachers; and this was spoken after Christ was risen; and every one that received the Grace so to minister, this was true *Christianity*, these were true Christians in the Apostles dayes. And now, because we deny that Natural Tongues and Arts, which they learn at the Schools and Colledges, do not make Ministers of Christ Jesus; and they must be distinguished by White Coats, or Black Coats, or Tippetts, or Hoods, and be called *Masters*, or *Lord Bishops*, and *Popes Holiness*: And was not Christ's expresse command to his Disciples, *not to be called of men Masters*? And the Apostles Doctrine was, they should

Should not be as Lords over God's Heritage. And again, Christ saith, *The Gentiles exercise Lordship over one another; but it should not be so among his Disciples.* And are not all these against the expresse commands of Christ and his Apostles? And Peter was so far from being called *Lord*, or *Pope*, or his *Holiness*, that he said, *They were not to be Lords over God's Heritage.* And do not they that practise contrary to the expresse commands of Christ and the Apostles, practise contrary to true Christianity and the Scriptures? And how then can they say, the Scriptures are their Rule?

And have not these things before-mentioned, been set up by the Pope and others, contrary to the commands of Christ and his Apostles? And are not such true Christians that protest against these things, or them that uphold them, judge ye?

And also, because we will not sprinkle Infants, and sign them with the Sign of the Cross, and have *God-Fathers* and *God-Mothers*; therefore we are not *Christians*, nor true *Protestants*, as some falsely say. And hath not the sprinkling Infants, and signing them with the Cross, and having *God-Fathers* and *God-Mothers* been set up by the *Papists* since the *Apostles* dayes? and you have no Rule in Scripture for these things; and yet you say, Scripture is your Rule.

Now the Scripture saith, *Believe, and be baptized;* and that is not in the capacity of an Infant of a Moneth or eight dayes old to be taught. And again, the Apostle saith to the *Corinthians*, *They were baptized with one Spirit into one Body:* And this is the Baptism that we own, the Baptism of Christ. And the Apostle thanks God he had baptized none of the *Corinthians*, but *Crispus* and *Gaius*, and the household of *Stephanus*; as he mentions in

in 1 *Cor.* 14. 16. For he was not sent to Baptize, but to Preach the Gospel; and what do ye think, that none of the rest of the *Corinthians*, that he did not baptize with Water, were *Christians*? And do you think, that even all them that were not signed with the Sign of the Cross, and had not God-Fathers and God-Mothers, were not *Christians* in the Apostles dayes? So he brings the *Corinthians* to the spiritual Baptism, which is much wanting in *Christendom*. For if they were all brought to be baptized by one Spirit into one Body, and drunk all into one Spirit, then there would not be so many Sects among them, nor so much Strife among them about Water-Baptism; and likewise the *Ephesians* he did not trouble them Water-Baptism, but tells them of *one Faith, one Lord, one Baptism*; and surely he did not make People no *Christians*, who brought them to this one Baptism, which was a further Baptism than the Element Water: And was *Simon Magnus* made a good *Christian* with Water?

Another thing they say, We deny the *Sacrament of the Lord's Supper*, and therefore we are no *Christians*.

Now Christ said, *As oft as ye do this*, to wit, eat this Bread, and drink this Cup, *do it in Remembrance of me*, &c. So it is clear, Christ did not say, that you should do it alwayes: So it was left to them, they should do it in remembrance of his Death, as often as they do it; but doth not say, that they should do it alwayes; for Christ knew that they must suffer with him, and dye with him, and drink the Cup that he drank of, if they would sit with him in his Kingdom: And therefore the Apostle saith, *If ye suffer with Christ, you shall also reign with him; and if ye be dead with Christ, and risen with Christ, then set your Affections on things that are above, and seek those*

things that come down from above, from Christ that sits at the right Hand of God; these are they that have been buried with Christ, and risen with him. And this was spoken to the *Colossians* while they were on the Earth: For Bread, Water and Wine are things below, and do not come from Christ above, that is Heavenly Bread, and Heavenly Wine, and Heavenly Water. And were not those true *Christians* that were dead and buried, and risen with Christ, and sought those heavenly things that come down from above, from Christ that sits at the right Hand of God? And will you come no nearer to Christ's death, than to take Bread and Wine in remembrance of his death? And can any be true *Christians* except they come into the Death of Christ? and must they not suffer with him, if they will live and reign with him? And the Apostle said to the *Corinthians*, who had taken of the Cup, and of the Bread, and some of them had been baptized, (for he said, *He baptized few*) he did not say, he baptized them all; for Christ sent him not to Baptize, but to Preach the Gospel: and though they had taken of the Bread, and of the Cup, yet the Apostle tells them, *They were Reprobates, if Christ was not in them*; and bid them, *Examine themselves whether they were in the Faith, yea or nay*: and except Christ was in them, they were Reprobates, for all they had taken of the Cup and the Bread, and been in the Water. And so its clear, Christ being known within in the Heart, makes true *Christians*.

And Christ said in the *Revelations* 3. 20. to *John*, wherein he speaks of another Supper than Bread and Wine, after Christ had given them Bread and Wine at his Supper, and saith, *Behold I stand at the Door and knock, if any man will hear my Voice, and open the Door, I will*

will come in to him, and will sup with him, and he with me : This Christ spake after he was risen unto People, while they were upon the Earth. So now, if they will take things to remember Christ's death, which was before he was crucified, who said, *As oft as ye do it :* He did not say, *ye should do it alwayes :* And yet if you will let Christ stand knocking at the Door of your Hearts, and calling to you, and you will not hear his Voice, and open the Door, by joyning to his Light, Grace and Truth, that he might come in and Sup with you, and you with him, but are crying up still the outward Elements ; are such real *Christians*, that will not receive Christ into their Hearts, and hear his Voice ? For that Supper, Christ spake of before he was crucified, which he gave in remembrance of his Death : But this Supper, he spake of, *to Sup with them, and they with him, if they will open the Door of their Hearts, and hear his Voice*, was after he was risen : So the first Supper was to be taken in remembrance of his death, and then they were to dye with him, and rise with him : But the second Supper was with such as had received Christ into their Hearts. So where Christ is within, and reigns in the Heart by Faith, these are true *Christians*, which Christ we witness : And as the Apostle John saith, *He that hath the Son of God, he hath Life ; & he that hath not the Son of God, he hath not Life*. So that a man may have all these outward things, Bread, Water and Wine ; yea, and make a Profession of all the Scriptures : And what doth all this avail to him, if he have not the Son of God, and Christ in him, he is but a Reprobate, and hath not Life, 2 Cor. 13. 5, 6. 1 John 5. 11, 12. And the Apostle saith, *As many of you as are baptized into Christ, have put on Christ*, Gal. 3. 27. Know you not that so many
of

of us as were baptized into Christ Jesus, were baptized into his Death? and therefore we are buried with him in Baptism unto his death.

And as for the word *Sacrament*, the *Papists* have used it and misapplied it to their imaginary *Transubstantiation*; you cannot call the Scripture your Rule for using that term: But the *Supper of the Lord* we own, which is a Scripture word; But like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life; for if we have been planted in the likeness of his Death, we shall be in the likeness of his Resurrection, knowing this, that our old man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin, *Rom. 6*. And were not these true *Christians*? And now we being dead with Christ, we believe that we shall also live with him: and *John* said, *Christ was to come after him*; and *John* said, *He must decrease with his Water Baptism*, and Christ that came after him should increase, and he should baptize with Fire, and with the Holy Ghost, and thoroughly purge his Floor, and burn up the Chaff with unquenchable Fire, and gather the Wheat into his Garner. And now, look into your Hearts, and see the Chaff, if Christ's Fire be yet come amongst it, and hath burnt it up, and the Wheat is gathered into the Garner, into Christ's Garner; this is the Baptism that makes true *Christians*: For *Simon Magus* may go into the Water, and yet no true *Christian*. And the Apostle said, *If Christ be in you, the Body is dead, because of Sin; but the Spirit is Life, because of Righteousness*: and, *If any man have not the Spirit of Christ, he is none of his*; and if he be none of his, he cannot be a true *Christian*; and therefore examine your selves whether you have the Spirit of Christ as the Apostles had: For the Spirit
it

it self beareth witness with our Spirit, that we are the Children of God, and can say, what can separate us from the love of God, which we have in Christ Jesus? Shall Tribulation, or Distresses, or Persecutions, or Perils, &c. as it is written, For Christ's sake we are killed all the day long, we are counted as Sheep for the Slaughter; and in all these things we are more than conquerors, through Christ who loved us: And we are persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come; nor height, nor depth, nor any other Creature shall be able to separate us from the love of God, which we have in Christ Jesus our Lord, Rom. 8. For we know, that all things work together for good to them that love God; for he spared not his own Son, but delivered him up for us all; how shall he not with him also, freely give us all things? Though we know many Priests and Professors will not give us any thing freely, but Persecutions, spoiling of Goods, and Imprisonment; as let the Goals and Records of Sufferings witness. And if any man be in Christ, he is a new creature, old things are past away, behold all things are become new, 2 Cor. 5. 17. For in Christ neither Circumcision, nor Uncircumcision avail-eth any thing, but a new Creature: Then what doth all outward Elements avail? And further he saith, As many as walk according to this Rule, (what Rule, but the new Creature?) Peace be on them, and Mercy, and upon the whole Israel of God. And were not these new Creatures true Christians? Can any be true Christians, except they are new Creatures, and in Christ Jesus? And the Apostle gloried, and said, God forbid that he should glory in any thing, save in the Cross of Christ Jesus, by which the World is crucified unto me, and I unto the World.

And come, see how uncrucified men to the World can

can be true *Christians*, though they may profess Christ outwardly ; only the Apostle exhorts, *As every one hath received Christ Jesus the Lord, to walk in him.* Again, the Apostle saith, *Seeing ye have put off the Old man with his Deeds, and have put on the New man, which is renewed in Knowledge after the Image of him that created him : For there is neither Greek nor Jew, Barbarian nor Scythian, Bond nor Free, but Christ is all, and in all.* Now are not these true *Christians*? But come and see whether the Old man with his Deeds are put off, and this New man put on ; if not, you are not true *Christians*.

For Christ knew there was many that would call him *Lord, Lord*, but did not the things which he commanded. And if we be dead with Christ from the Rudiments of the World, we are not to touch them, nor taste, nor handle that which all perishes with the using.

The *Law* came by *Moses*, and all the *Jews* in the old Covenant were to be under the *Law* : but *Grace* and *Truth* came by *Jesus Christ* ; this *Grace* and this *Truth* comes by *Jesus Christ* in our inward parts, and this grace is in our *Hearts*, to establish them : and by this *Grace* and *Truth* which came by *Jesus*, we do know *Jesus*, and are turned to him by that which came from him : And so we can say of Christ's fullness, we have received *Grace* for *Grace*, and the *Grace* of God which brings *Salvation*, which hath appeared to all men, teacheth us not only to talk *Godly*, but to live *Godly*, and live *Righteously*, and *Soberly* in this present World. And now all men that walk despightfully against the Spirit of *Grace*, and turn into *Wantonness*, and yet profess themselves *Christians*, and make a profession of the *Scriptures*, and say it is their Rule ; their
life

life declares the contrary, that live un soberly, ungodly and unrighteously: For as *Peter* saith, *Of a truth, I perceive God is no respecter of Persons, but in every Nation he that feareth God, and worketh Righteousness, is accepted of him.* So (mark) they must be People that fear God and work Righteousness, that are accepted of him; not People that are out of the fear of God, (and workers of Unrighteousness) that are accepted of him, neither can they be called true *Christians*, 1 *Cor.* 12. 3. *Acts* 10. let them talk of Righteousness and Christianity never so much. Again, the Apostle saith, *That none can call Jesus Lord, but by the holy Ghost*: Therefore all must be in the holy Ghost, and have it, if they call *Jesus Lord*, in Truth and Righteousness; and this is the holy ghost that leads into all Truth, that proceeds from the Father and the Son, the Comforter, and reproveth the World, &c. And therefore all examine themselves, if any can be true *Christians* except they be in the holy ghost; For how can they be true *Christians* except they can call *Jesus Lord*, by the holy ghost the Apostles were in?

And do not you find fault with us, because we do not hear the Organs, and praying by a set Prayer made ready to our Hands?

Doth not the Apostle say, *He would Pray with the Spirit, and he would Sing with the Spirit; and many times we know not what we ought to Pray for; but the Spirit maketh intercession for us with Sighs and Groans that cannot be uttered?* And were not they the true *Christians*, think ye? And where did the Apostle give them a Book to pray by, or appoint Organs to sing by? You say, Scripture, is your Rule; Let us see where there is a Rule in the New Testament for it. But you had not these things from the Apostles; and therefore in tenderness of
C spirits

Spirit, the Lord knows, we cannot joyn with you in such things, lest our Minds should be drawn off from the Spirit of God, which helps our Infirmities. And the Apostle exhorts the Saints, *To Pray in the holy Ghost*, [not by the Book.] And the Apostle said, they did not War after the Flesh; *And the Weapons of our Warfare are not Carnal, but mighty through God, to the pulling down the strong Holds of Satan.*

Now let the *Priests*, and *Professors*, and *Bishops*, and the *Pope* and others, see if their Weapons have not been carnal against us? and whether they have not warred with Flesh and Blood, concerning Religion and Worship; though they go under the Name of *spiritual men*, and are found in these Practices: But in 2 Cor. 10. *The things of God knoweth no man, but the Spirit of God.* Now we have received this Spirit, which is of God, that we might know the things that are freely given to us of God. So he doth not say to men, You cannot know the things of God but by natural Tongues and Arts, which you learn in your Colledges. *But no man* (said he) *knows the things of God, but by the Spirit of God*, 1 Cor. 2. *And the manifestation of the Spirit of God is given to every man to profit withal*, 1 Cor. 12. *Let us run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith*: This was the Apostles Exhortation to the Church. And Christ Jesus being the author and finisher of our Faith, we must look unto him, *by which Faith we live*; and the Mystery of this Faith is held in a pure Conscience, through which Faith, we have victory over that which seperates from God, and in which Faith we have access to God, and do please him, Heb. 12. 2. And this saving Faith we have from no Son or Daughter of Adam, but from Christ the heavenly man. And

And no Man or Woman can be a true *Christian* without this Faith, which Christ Jesus is the author and finisher of, which Faith we have not received from men, with all the Faith which men make, but from Jesus Christ; by which Faith the Just live by, *Hebrews 10.* The Apostle said to the *Galatians*, the Gospel which was preached of him, *is not after men, for he neither received it of men, nor was taught it, but by the Revelation of Jesus Christ:* So this Gospel is known by Revelation again, which is not after men; he received it not of man, nor by man, but by Revelation, *Gal. 1.* For the Gospel is the Power of God unto Salvation to every one that believes, *Rom. 1.* And Christ saith, *No man knows the Son, but the Father; neither knows any man the Father, save the Son, and he to whom the Son will reveal him.* And Christ said, *I thank thee, O Father, Lord of Heaven and Earth, that hath hid these things from the Wise and Prudent, and hast revealed them unto Babes,* *Matth. 11. 25, 27.* And the Woman of *Sammaria* said, *Our Fathers worshipped in this Mountain, and ye say at Jerusalem;* But Christ said unto her, *The Hour cometh, and now is, when ye shall neither in this Mountain, nor in Jerusalem, worship the Father: But the Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him: For God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

So here Christ set up the true Worship above sixteen Hundred Years ago, in the Spirit and in the Truth; and therefore every Man and Woman must come to the Spirit and Truth of God in their own Hearts, by which they must know the God of truth, who is a Spirit, before they can worship him in Spirit and Truth.

And

And if all *Christendom* had kept to this Worship, that Christ set up above sixteen Hundred Years ago, than they would not have invented so many Worships, and persecuted about them.

And this is the Worship which we own: And if you falsely say, we are not *Christians* for thus owning this Worship that Christ set up above sixteen hundred Years ago, we are sorry for it: We cannot believe but all the true *Christians* must own this Worship, if they own God and Christ, and the Spirit and Truth in their own Hearts, *John 4.* And the Apostle saith, *If any man seem to be Religious, and bridleth not his Tongue, deceiveth his own Heart, that man's Religion is vain: For pure Religion, and undefiled, is this, to visit the Fatherless and the Widows in their Affliction, and to keep themselves unspotted from the World.*

Now, this is our Religion which we own, which was declared by the Apostle above sixteen hundred years ago; and had all *Christendom* kept to this pure undefiled Religion before God, this would have kept them from the Spots of the World; then they would never plead for a Body of Sin and Death to the Grave, nor for a Purgatory when they are dead. For this Religion is above the World, which keeps from the Spots of the World: and if all *Christendom* had kept to this pure undefiled Religion before God, then they had never set up so many Religions in the World, and striving and persecuting about them: and then their Widows and Fatherless had been all visited, and not let so many of them lie begging about the Streets, and Allys, and High-ways: Therefore they that do not practise this pure Religion, do not practise pure *Christianity*, but deceive their own Hearts with unbridled Tongues in a vain Religion, this is not a true *Christianity*. And

And is there not *respect of Persons* amongst you, because of the Gold-Ring and Gay Cloathing? and doth not *James* reprove such? For talking of Christ doth not make a *Christian*, nor talking of the Word, nor talking of the Light, nor talking of Faith, nor talking of Worship, nor of the Scripture only, but they that walk in the Light, and do the Word of God, and do the Will of God and Christ, these know his Doctrine, and live by Faith, and practise this pure Religion, and walk in the holy Spirit and Truth, and walk in Christ Jesus as they have received him; these are the true *Christians*, as those we testify to be true *Christians*; and we would that all *Christendom* were such.

And because we do not observe Dayes, and Moneths, and Times, and Years, and *Christmas*, and *Easter*, and *Whitsontide*, and other Holy-dayes, as you call them, therefore you say, we are not *Christians*: Have not all these things been set up by the *Papists*, and not by the Apostles? for *Paul*, He was afraid of the Galatians, lest he had bestowed his labour in vain upon them, who observed Dayes, Times, Moneths and Years. Therefore consider whether the Apostle was not a true *Christian*? and are not those true *Christians* that are (in obedience to the Gospel) come off from observing of Dayes, Times, Moneths and Years? are they not set up since the Apostles? And they who compel others to observe their Holy-dayes, for which they have no Rule in Scripture of the new Testament, but the contrary; as the Apostle said, he was afraid of them; For did not the Apostle say, He was afraid he had bestowed his labour in vain upon the *Galatians*, that did observe Dayes, &c? And is not the Apostle's labour (or testimony) bestowed in vain upon all you, that observe all your Holy-dayes, as

D

you

you call them? for which you have no command in Scripture to practise it your selves, much less to force others to observe them.

So the Scripture of the New Testament hath not been your Rule in this, nor the true *Christians*, nor the Apostles (in the Primitive times) your Example.

And is not *God*, and *Christ*, and true *Christianity* more dishonoured upon those dayes you call Holy, than all the dayes of the Week besides? Let the Practise and Conversation of many of your People answer.

And whereas you call the *Sacrament* and *Baptism* two Signs and Seals of the Covenant. Now you say, the Scripture is your Rule; I pray where did *Christ* or his Apostles call your sprinkling of Infants, or that which you call your *Sacrament*, signs and seals of the New Covenant? Let us see Scripture for it in the New Testament; for *Christ* said, *An adulterous Generation seek for a Sign*. And what Scripture have you for sprinkling Infants, or the word *Sacrament*, or calling them Signs? Was not the Word *Sacrament* first applyed by the *Heathen* to their Oath; and secondly, by the *Papists* to their imaginary *Transubstantiation*, and not a Scripture word? Do ye say, that we are no *Christians*, because we do not own your unscriptural Signs? For he that hath received the testimony of *Christ*, hath set to his Seal that *God is true*, John 3. And after we believed and received the Gospel of Salvation, we were sealed with the holy Spirit of Promise, Ephel. 1. And these are true *Christians*, who believed according to the working of his mighty Power, which wrought in *Christ Jesus* when he raised him from the Dead, and sate at the right Hand of *God*; and *Christ* dwells in our Hearts by Faith, and we are rooted and grounded by love in him; And we which
were

were dead in Sins and Trespases, hath he quickened us together with Christ Jesus, and hath raised us up together, and hath made us to sit together in Heavenly places in Christ Jesus: So that by Grace we are saved through Faith, and not of our selves, it is the gift of God, Ephes. 2. And therefore let none grieve the holy Spirit of God, whereby they are sealed to the day of Redemption. For it was the sealing with the Spirit the Apostle brought the Saints to, and not to outward signs and seals; and the Apostle saith, The Substance is come, and the Shadows fly away, Ephes. 4. 30. So that he which established us in Christ, and hath anointed us, is God, who hath also sealed us, and given us the earnest of his Spirit in our Hearts, to be his Servants and Followers, 2 Cor. 1. 22. And here is the testimony of us true Christians in our Age, as was in the Apostles dayes.

And God's People were to mind, *That they had the seal of God in their Foreheads, Rev. 9. 4. For this is the seal that all true Christians desire; so that our Worship, our Religion, our Faith, is manifested in our Sufferings for Jesus Christ, that we are true Christians, and have been as Lambs and Doves of Christ: For we have not resisted you in all your Persecutions, both now, and in the other Powers dayes, who have suffered both by Papists, and all sects; yea, some to death at Rome, and in France, and divers have been persecuted to death in New-England, and banished, imprisoned, and branded with their hot Irons, and scourged, and whipt: Now if Branders, and Whippers, and Hangers, and Banishers, and Imprisoners, and spoilers of Goods (for Conscience toward God) be true Christians, then I pray, what are the Bryars, and Thorns, and Thistles? seeing that Christ saith, by their Fruits we shall know false Prophets from true, Anti-*
christ

christ from Christ, and true Christians from false Christians; although we confess that they may get the Sheeps cloathing, the Wolves, Antichrist, and false Prophets, and false Christians, as the *Jews* did in the Old Testament, in the times of the true Prophets, whom they persecuted: For we know that them that had the profession of the Old Testament, never persecuted the Prophets as true Prophets, nor Christ, nor his Apostles, were never persecuted as true Ministers, but as Deceivers by them that had the Old Testament, who indeed were not in the spirit of them that gave them forth; and we very well know that all the Persecutors since the Apostles dayes, they never looked upon them they persecuted, to be Martyrs of Jesus.

The *Whore*, the *Beast*, and the *false Prophet* (which had the Scriptures of the New Testament since the Apostles dayes) they have done as the *Jews* that had the Old, and were the Persecutors, and have drunk the Blood of the Martyrs, the Prophets and Saints of Jesus Christ; but they never drunk their Blood as Martyrs of Jesus, but as false Prophets and Deceivers, and false Christians: And these have not been in the same power and spirit the true Prophets and the Apostles were in, that gave forth the Scripture. And therefore, *Every Tree*, as Christ said, *is known by its Fruits, and by their Fruits we know them; and it is not every one that saith Lord, Lord, as Christ saith, that shall enter the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven*; as you may see *Matt. 7.* But as many as received Christ, to them he gave Power to become the Sons of God, even to as many as believed in his Name. So it is not those that talk only of the Son of God, but those that receive him, and believe in his Light, as Christ commanded, which is the Life

Life in him, to such he gives Power to become the Sons of God; and these are the true *Christians*: For as the Apostle saith, *He is not a Jew that is one outward*: So it is clear, he is not a *Christian* that is one outward; for he that hath not the Son of God, hath not Life; but he that hath the Son of God, hath Life; and if they know not Christ in them, they are Reprobates, as the Apostle saith, *2 Cor. 13. 3. 1 John 5. 12.* So Reprobates, and them that had not the Son of God, who had not Life, may have the Scriptures; but can such be true *Christians*, judge ye?

And the true Church, which Christ is the Head of, never drunk the Blood of the Saints and Martyrs of Jesus, nor of any People that would not conform to their Religion and Worship; for Christ, who is the Head of his Church, he rebuked such as would have mens Lives destroyed, because they would not receive him, and said, *He came not to destroy mens Lives, but to save them*: A blessed Doctrine and Example, and ought to be followed by all the Members of the true Church. And we own Christ to be the Head of the Church, according to the Apostle's Doctrine, as followeth; Christ loved his Church, and gave himself for it, that he might sanctifie it, and cleanse it, by the washing of Water through the Word, that he might make it to himself a glorious Church, not having Spot, Wrinkle, nor Blemish, nor any such thing, but that it should be Holy, and without blame. And Christ, who is the Head of his Church, doth nourish and cherish his Church, and he is the Saviour of his Body, to wit, his Church, *Ephes. 5.*

And Christ, whom God hath raised up from the dead, and set him at his right Hand, far above all Principalities, Powers, Might and Dominion, and every Name that is named, not in this World only, but also in that which is to come,

come, and hath made all things subject under his Feet, and hath given him over all things to be Head of the Church, which is his Body, and the fullness of him that filleth all in all, *Ephes. 1. 22, 23.* Let us follow the Truth in Love, and in all things grow up in him which is the Head, that is Christ, by whom all things are made, and his Body being coupled and knit together by every Joynt; for the Furniture, according to the effectual Power in the measure of every part, receiveth increase of the Body unto the edifying of it self in Love, *Ephes. 4.*

And the Apostle exhorts the *Colossians*, To hold the Head; for he saw some of them not holding the Head (to wit) Christ, which forneglected, *whereof all the Body furnished and knit together by Joynts and Bonds, encreaseth with the increase of God, Col. 2. 19, 20.*

And Christ hath purchased his Church with his own Blood, *Acts 20. 28.* And we give Thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints in Light, who hath deliverd us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood, that is, the forgiveness of Sins, who is the Image of the invisible God, the first begotten of every Creature; for by him were all things created, which are in Heaven, and which are in Earth, things visible, and invisible, whether they be Thrones, Dominions, Principalities or Powers, all things were created by him, and for him; and he is before all things; and in him, and by him all things consist; and he is the Head of the Body, (the Church) who is the beginning, and the first begotten from the dead, that in all things he might have the Preheminence; for it pleased the Father that in him should all fullness dwell, *Col. 1.*

And many other Scriptures we might bring, which do prove that Christ is the Head of the Church. And Christ saith, *All Power in Heaven and in Earth is given to me, Matth. 28. 18.* And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal Life, *1 John 5. 20.*

And Christ and the Apostles in their dayes, did not set up one Man to be Pope (nor set a Tripple Crown on his Head) to be Christ's Vicar, and Vicegerent upon Earth, nor set him above the

the Apostles, &c.' But on the contrary Christ said, It was the Gentiles that exercised Lordship, and are called gracious Lords; But, said Christ, *He that will be the greatest amongst you, let him be Servant unto all: Not Pope, or Lord over all, but Servant unto all: And Christ gave the Keys and Power to others of his Disciples, as well as Peter, to bind and loose, Matth. 18. 19. And so Christ prayed for all his Disciples and Followers that God had given him, That he would keep them from the Evil of the World; and not only for Peter, as may be seen in John 17. 9.*

And we own the Father, the Son, and the Holy Ghost, as the Apostles have declared; *When the fullness of time was come, God sent forth his Son made of a Woman made under the Law, that he might redeem them that were under the Law, that we might receive the Adoption of sons, Gal. 4. 4, 5. And by the Grace of God Christ tasted Death for every man, Heb. 2. 9. And how that Christ dyed for our Sins, according to the Scriptures; and that he was buried, and rose again, according to the Scriptures, 1 Cor. 15. 3, 4. For other Foundation can no man lay than that is laid, Jesus Christ, 1 Cor. 3. 11. And so we believe those things which God before hath throwed by the Mouth of all his Prophets; that Christ should suffer, and he hath thus fulfilled it, and is risen from the Dead, and is at the right Hand of God, who is alive again, and lives for evermore, and will reward every man according to his Deeds, and is the Judge both of the quick and dead, and his Sheep now hear his Voice; and follow him, as in the Apostles dayes, Acts 3. Rev. 1. 18. Neither is there Salvation in any other, than in the Name of Jesus; for there is none other Name given under Heaven among men; whereby we must be saved, Acts 4. 12. And without controversie, great is the Mystery of Godliness, God manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up into Glory, 1 Tim. 3. 16. And it is the Spirit that beareth witness, because the Spirit is Truth; For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three which bear record in Earth, &c. which we own, 1 John 5. 6, 7. And now let none be offended because we do not call them by those unscriptural Names of Trinity, and three Persons, which are not Scripture words; and so do falsely say, that we deny the Father, the Word, and*

and the *Holy Ghost*, which three are one that bear Record in Heaven, &c. Which three we own with all our Hearts, as the Apostle *John* did, and as all true *Christians* ever did, and now do.

And if you say, We are not *Christians*, because we do not call the *Father*, *Son* and *holy Ghost*, the *Trinity*, distinct and co-equal Persons; then you may as well conclude, that *John* was no *Christian*, who did not give the *Father*, *Word*, and *holy Ghost* those Names.

We believe concerning God the *Father*, *Son* and *Spirit*, according to the testimony of the holy Scripture, which we receive and embrace as the most authentick and perfect Declaration of *Christian Faith*, being indited by the holy Spirit of God that never errs. 1st, That there is one God and *Father*, of whom are all things. 2dly, That there is one Lord *Jesus Christ*, by whom, all things were made, *John* 1. & chap. 17. *Rom* 9. Who was glorified with the *Father* before the World began, who is God is over all, blessed forever. *John* 14. That there is one holy Spirit, the Promise of the *Father* and the *Son*, and *Leader*, and *Sanctifier*, and *Comforter* of his People. *John* 5. And we further believe, as the holy Scriptures soundly and sufficiently express, that these three are one, even the *Father*, the *Word* and *Spirit*. And in the fullness of time, according to the promise of the *Father*, *Christ* was manifested in the *Flesh*, and by the Grace of God tasted death for every man, as before, is risen and ascended, and sits on the right Hand of God in Heaven, and is the only *Mediator* between God and Man; and that he exercises his *Prophetical*, *Kingly* and *Priestly* office now in his Church, and also his Offices, as a *Counsellor* and *Leader*, *Bishop*, *Shepherd* and *Mediator*, he (to wit) the *Son* of God, he exercises these Offices in his Household of Faith, whose House we are, that are believers in the Light, & by faith ingrafted into *Christ*, the *Word*, by whom all things were made; and so are Heirs of eternal Life, being elected in him before the World began. And we do not matter if this Jewish Spirit faith now of us, as it did formerly of the Followers of *Christ*, that none but against People followed him, that knew not the Law; and if you say as *Nathaniel* said, *John* 1. 46. Can there any good thing come out of *Nazareth*? we say with *Philip*, Come and see.

From Worcester Prison.

G. F.

THE END.

